IO CENTIMETRES



# SHÔRT

TREATISE OF THE SACRAMENT OF PENANCE.

We the maner of examination of Conscience for a generull Confession.

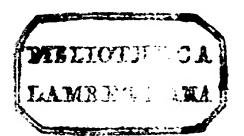
Wherunto is added another Treatife of Confession, for such spirituall or denoute persons, as frequent that Sacrament.

Sett forth in Italian by the Ren. Fa. VINCENT BRV-NO of the Society of Irsvs.

1597

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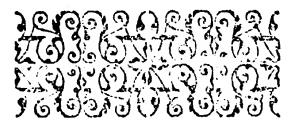
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# KOJEOZKOJEOZ

A TREATISE OF PE-NAVNCE.

What is the Sacrament of Penance:

and of the necessity of the same.

Chap. 1.

T Or the comfort of fuch as are truely penitet, to the end that they may have some knowledg of this so holsome a Sacrament, and a briefe instruction, how they ought to prepare them selues, for the obtaining of that grace, which therin our Lord doth vic to bestow, togither with the remission of their sinnes: I will intreat first in generall of this Sacrament, what it is, & how necessary and convenient for our faluation: And afterward what partes it hath briefly discoursing of euery one in partiparticuler.

Second. Penaunce therfore is a Sacramente instituted by Christ our Sauieur, in the which by the ministery of the Priest, all actuall finnes are remitted, and all bonds diffolued, which concerned finne, wherwith mans colcience was in what maner focuer intangled: the cuerlasting punishmer, also of hell, is pardoned, and part of that temporall punishment, which is dew to finne, & sometimes all the same wholly, according to the disposition of the Penicent.

Third. Certaine it is that if man, after he was created by God in the flate of Innocency, had conferued him felfe without the spott of finn: he should have had no neceffity of Sacraments. But wheras by the transgression of Gods commaundement, he, togither with all

Cap. 1 OF PENANCE.

his posterity made that miserable shipwracke: he was by his most mercifull Creatour succoured in the Euangelicall law, by the Sacra ment of Baptisme, as by a first Table or bourd, wherwith the wretched man, having broken the ship of Innocency, might saue his life, and recover the grace he loft. But because so many are the temptations and daungers of this tempethious world, and so great our frailty, that often times it happeneth, that loofing by new finnes this first table of the grace of Baptiline, we returne miterablye to our owne drowning: our most benigne Redeemer, vnwilling to leaue vs with out remedy, hath prouided for vs this Sacrament of Penavnce, as a second table, wherby we may be faued, and deliuered from the daunger of euerlasting death.

Fourth Αş

Fourth. Wherby we may gather how greatthe necessity of this Sacrament is. Wheras (according to the determination of the Councell of TRENT) it is no lesse necessary for the saluation of such as haue sinned mortallye after Baptisme, than is the Sacramet of Baptisine, for such as have not yet ben regenerat. Wherfore, as of those, which are not regenerate of water and the Holy ghost, it is written, that they shall not enter into the kingdome of Heauen: So after the Iosse of the innocency of Baptisme If a man haue not recourse, and be taketh not him selfe vnto this table of PENAVNCE: without all doubt, vaine is the hope of his faluation.

Fifth. This Sacrament was alfo a most convenient remedy, and very proportionate for our infirmitie: invented by that heavenlye Phisicion, who had very well felte the pulse of our weake and feeble nature. Wherfore with his infinite wisdome he prouided convenient remedies, opposite vnto our euell disposition: ordaining, that as the first man, after he had sinned, did hide him selfe, and excuse his sina before God: So if a man would returne into grace: he should manifest & accuse him selfe before mea. And, as a finner transgressing the precepts of God, doth proudly exalte and oppose him selfe against God: so if he would obtaine pardon, he should humble and prostrate him selfe at the feete of another man: Alfo, that, as a man with his finne, doth iniury and dishonour vnto God: So, if he would be forgiven by God, he should discouer his soares & dishonour him selfe

Sixth. On the otherside, although the rootes of PENAVNCE do seme at the first light to be hard and bitter: yet notwichstäding, for the great profitt, which a man receiueth theiby, the fruites therof are most sweet and pleasant. For PENAVNCE doth make vs to returne into the grace of God, and uniteth vs with him in most straite frendshipp. Which reconciliation in fuch as denoutlye recease this Sacrament, is wont for to caule a finguler great peace and tranquil-.lity of conscience, together with an exceeding great sweetnesse of spirite.

Cap. 1 OF PENANCE.

Wherfore this Di-Scuenth. uine remedye being so profitable vnto our soules: euery Christian (if he loue his owne faluation) ought to shunne the being long time enwrapped in his finns: but so soone ashe perceaueth that he hath incurred, any mortall filth: to runne without any delay to washe him Telfe in this fountaine of the mercy of God: and this, not onely oncea yeare (contenting him selfe only not to do against the precepte of the Church:) but more often for the great and many profites which the foule receaucth therby, & for the great daungers wherin she remaineth when thee futfereth her felfe to grow ould, with the barthen offinne still lying upon her.

Eigth. Fower cuells and damages there are, which mortall finne doth cause vnto the soule, when when it is harboured therin.

Ninth. First: at what time scever a man is in mertall finne, whe afterward he falleth againe into the same, although it be with the very same circumstances: yet, is net this second sinn of equal fault with the former: but much more greiuous: and confequentlye, the third, creater than the second: and so in order, infinitely encreaseth the fault, and punishment of cuery sinn. And the reason hereofis: because how much more time God graunteth vinto the finner for his conversion and returning voto his grace, so much the more encreasethlis ingramude: whilesthe vscihill that time, and rather offendeth him with new finnes every day more and more.

Tenth. The second evell is, because when a man remaineth in Cap. 1 one finne, the way is made more easy for the fall into another. For as S. GREGORY saieth, Such is the burthen of sinne, that if prefently it be not amended: with the waight thereof it draweth a man for to committe another sinner and this other, vnto a third: and so con sequently there is made of many sinnes, as it were a chaine, of many linckes, wherof one draweth the other: and who pulleth one, pulleth all. For even so a man, if falling into one sinne he doth not quickly arise: by little and little he falleth into many others.

Eleuenth. The third euell is. that he which is in mortall finne, loofeth all the good works which he doth: because they availe not to obtaine any meritt of euerlasting life. And although he should; afterward return into Gods grace:

not-

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notwithstanding, they are all lost. Wherfore, without repentance of his inne, he reapeth no fruite, neither of Almes, nor of Praiers, nor of Fastings, nor of Indulgences, no not of Mariyrdome it felfe, and sheding his bloode for Christ, if that he be not penitet for his sinn: but onely fuch thinges are availeable for the obtaining of temporall benefittes, and as a disposition vnto repentance.

Twelfib. The iast cuell that finn car feth vnto the foulc: is, that alvaies the gate of Godeniercye and pardon is more shitt against it. For vito the firner, there remaineth no other good or refi ge, but onely faith, and hope of the mercy of God. But by how much the more be lingereth in force, by fo much he is farther of from mercy, and approcheth visto gods it flice: alwaics

Cap. 1 OF PENANCE. TT alwaies prouoking more his anger for to take reuenge of his finnes.

Finally: as we fee Thirtenth. it happeneth in exteriour thinges, that how much the more a spotte in a garment is suffered to conti-. new, so much the harder it is afterward to take it away: and by now much the more feldome a man combeth and trimmeth his haire, by to much the more they are knot ted together and filled with filth: So also a foule by now much the more it deferreth her purgatioby Confessio, with somuch the more difficultye afterward it is clenfed & purged: and fo much the more also it is intangled with the multitude of sinnes, and casteth it selfe into so great anxietye, that with great difficulty, by neuer to Skilfull a Confessour, it may be freed therof: and besides it ingendereth

& nou-

& nourisheth in it selfe the wormer of conscience which although it. Should never feele in this life: yet shall it in the hower of death bee more fiercely tormented therby: and much more afterward in the other worlde, where this worme shall never die, and the fier, where with it shall be burned shall never be excinguished.

OF THE PARTES
of Penannce.
(hap. 2.

Here be three partes of the Sacrament of Penavnee, Contilien, Confession, and Satilfaction. For as a maninthree maners sinneth and offendeth God, that is, with hart, wordes & deeds: So is it meets that he submitthin selsewant the keies of the Church, in

in those very thinges wherwith he offended: and that he force him selfe to pacifie Gods wrath: first, with contrition of hart: secondly, with confession of mouth: thirdly, with satisfaction of workes.

Of the first part of Penaunce which is Contrition.

Chap. 3.

on of some committed, because it is an offence of God: whome we love above all things: with a sirme purpose of chaunging of life, and not offending any more hereafter.

Whence we do gather that it it is not sufficient for a man, that he may obtaine grace: only for to leave sinne, or to make a purpose of a new life: But it is necessarye,

B 2 that

that he lauchorh the cre and the other: that is, that he be fory and have a determation of his life pass; and withall make a forme resolution of fining no more. And this forw, it is not necessary that the sensible (although this is also very good and profitable, when it may be lass) but that it be in the will: which taketh displease re and de-

teffationgainst the since commit-

ted, and resolueth to comict it no

miore.

This forowalfo, ought to be the greatest of all other sorowes: because even as God, for that he is the chiefe good, ought for to be chiefly loved, and his love must be preferred before all other thinges: So also sinne, by which a man offendeth God, is the chiefe evell: Wherfore it ought chiefly and above all thinges to be hated: in such

fuch forte that for nothing in all the world: no, not forto fauc our owne life, it is lawfull any maner of way for to finne: whereas our Lorde faieth: Who loueth his father or mother more than me, is not worthy of me: and, who seeketh to saue his life, shall loose it. Wherfore a man ought to wishe, rather to have suffered what thing soener then once to have offended God, or ever more to offend him.

the Penitet cary an hatred toward all his finnes committed, and be fory for the fame. For if he were penitent and forovfull for some onely, & not for others: this were not trew Penaunce, but counterfeite and seined, according to the saying of S. I AMES. Who-soener shallkespe thempolle lambut offendeth in one, is made guilty of all.

B 3 5. Fur-

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Furthermore: it is not sufficient, to the end that it may be trew contrition, that a man co forowe and repent for that which is past: buthe ought to make a firme and stedfast purpose of a perfect amed ment of life: as wee reade oftentimes in the Gospell, that when our Lorde had reflered lealth or donne any benefitt vnto any perfon, he faied: Go and sinne no more. To this Contrition also (if it be a true forow, iomed with a purpose of ameridment) appertaineth a resolution of making satisfaction vnto all fuch as we have in whatfocuer maner offended, whether it be in life, or in goodes, or in honour: Because as S. AVGVSTINE faieth: Sinne is not remitted, vu-

lesse that which was taken away be reflered: And also efremitting

liberallye and pardoning iniuries

*Myrcp* 

which one hath receaued of another: our Sauiour hauing saied: If you forgive men their offences, your heauenly Father will forgine you also your offences: but if you will not forgiue men, neither will your Father

forgine you your offences.

To conclude: for the perfection of this vertew, it is necessary that a man haue purpose to confesse all his sinns, at the least, those which be mortall: & to do the penaunce inipined him by the Prieft.

Of the second Part of Penaunce which is Confession. (hap. 4.

He second part of Penaunce, A is Confession. For although Contrition of it selfe (if it be trew Contrition) hath force for to take away sinne: yet because the Peni-B 4 tent

tent cannot be trewly contrite, if with all he have not a purpose of Consossion: and also because many times it happeneth, that a man, although he be sory, yet wanteth that perfect sorow which of it selfe is sufficient without Consossion, for the obtaining of remission of sinnes, and the recovering of gods grace: therfore it is necessary, if he may that he go to Consossion in dew maner vnto the Priest: to the end, that by vertew of the Keies of the Church he may obtaine remission of his sinnes.

Of the Conditions of Confession. (hap. 5.

Ower are the principal conditions of Confesho, that it may be availeable, for it must be entire diligent, faithfull and obedient.

First it ought to be entire.

because it is necessary to manifest vnto the Preist all the mortal sinns which a man hath committed, and wherof he could have remebrace: expressing enery one in particuler, in the kind and number, as afterward shall be declared: procuring for to tell them in such maner, that the Confessor may understand the greuoufnes of euery one, and difcerne whether it bee Mortall or Venial. Befides, concerning veniall finnes, although they take not away Gods grace, but may be left untold without sinne: notwithstading it is very well and profitable to confesse them also, as the custome of good and spirituall men doth teach vs.

our Confession be dilgent. that is, that before one goeth to Confession, he prepare him selfe with dili-

gent

gent examination of his coscience. which diligence every one is boud for to vse, more or lesse, according to the time wherof he is to make Confession, and according to his

owne estate, and profession.

The third condition of Confession is, that it be faithfull: that is, trew and fincere: not onely not sparing to tell any sinne which a man hath comitteds but also not accusing him selfe of those, which he hath not committed, but telling the doubtfull things as doutfull: and the certaine, as certaine. It must also be faithfull; that is, plaine and simple, not arteficially composed: confessing sincerely all finnes without excuse, or coucring or diminishing any thing at all: remembring that which is written, that our Lord geneth his grace vnso the humble.

4 The

OF PENANCY. Chip.5 The fourth & last condition is, that it be obedient: that is, that the Penitent haue purpose of doing whatsoeuer shall be imposed him by his Confessour: of accepting the remedies for his sinnes which shall be prescribed: and avoiding all occasions of the same which he shall forbidd him: likewife of makinge reflicution, if he haue any thing which belongeth vnto others: or of making fatisfaction vnto all such as he oweth the same vnto, for whatsoeuer respect: And finally of accepting the Penaunce geuen him by his Confesfour.

Of the matter of Confession: that is, of those thinges which the Penitent is bounde to confesse: and first, of the kindes of sinnes.

Chap. 6.

C2 The

THe Penitent ought to Confesse in particuler al the kinds of mortall finnes, and that he may knowe, which is a mortall finne, and which is not: He must vuderstand, that all those sinnes, which are against any particuler precept of God or of the Church, are commonly mortall. Also, whatsoeuer is against the loue and honour of God, in any matter of importance or which turneth to any greeuous harme of our neighbour: is a mortall finne, and he is bound to confesse it: observing in enery one of these kinds of sinns, that he ought for to cofesse, not only that which he hath committed, by outwarde action, but also by thought, and by wordes.

Cocerning the finns of thought in three cases a man may sinn mor tally, and is bound to confesse the

laine.

Chap. 6 First, when, thincking of any matter of mortall finne, he geneth consent with determination of put-

OF PENANCE.

ting it in execution, if there were occation: although, afterward he

do it not.

Secondlye, when a man doth not entend to execute the same, but onely willinglye lingereth in that cuell thought, confenting expresly to the delight therof.

Thirdly, when although he de termined it not, nor have expresse will to delight therin: notwithstading, an euell thought representing it selfe vnto him, & he knowing it for such, he doth not drive it away, but lingereth fome while in the fame, and taketh delight therin. which sinne is properly called, delectatio morofa, that is lingering delight: For, although there be not expresse consent: yet, is there vertuall

tuall confent. For, who feeth and knoweth that he hash ficr vpon his garment, and will not quench it: it is a token that he deficit to be burnt therby.

## Of the sumber of sinnes. Chap. 7.

man must also confesse the number: that is, how ofte he hath committed any particuler kind of some and when he doth not remember distinctly the number, he ought for to tell a little more or lesse, as he can remember if he canot do this: yet let him tell how long time he perseuered in that some and whether he was accustomed to commit the same so oft as he had any occasion, without re siltance: and whether such accasi-

on happened almost enery day, or fometimes in the weeks: specifying as much as he may the times that it happened vnto him.

## Of the circumstances of sune. Chap. 8.

Bers of sinnes, it is necessary also to confesse the circustances: which in general may be reduced vnto sower principal heads.
The first is, when the circumstace maketh, that that sinn which
of it selfe were veniall, doth become mortal: as if one in iest shold
take a thinge of an others, for to
make him blaspheme: or shoulde
steale a penny, with a will to take
much more if he could: which will
doth make, that that act which otherwise would have bene veniall,

becommeth mortall.

Secondly, when the circumstance chaungeth the kind or nature of the finne, causing that act, which was first a sinne of one kind to become a finn of another kind, or of two kindes together. As a carnall finne comitted with a maried person, is adultrye: with a religious or vowed, is facrilege: with one of the same kindred, is incest. as also for to steale in the Church, is Sacrilege.

Thirdlye, when the circumstance doth multiplye the sinne, causing that one act is many sinns together. as if one shoulde eate fleshe vpona Friday in Lent, or if committing one finne in outward action, he should withall comit an other mortall finne with his mind

and thought.

Fourthly, when the circumflance.

Chap. 8 OF PENANCE. 27 stace is necessarily to be expressed, in respecte of some satisfaction which the Penitent 1s to make: as, when the sinne may happen to be ioined with scandall, or notable harme or iniury of our neighbour, to whome therfore wee maye be bound either to make latisfaction, or recompence.

But to the end that every one may know more in particuler thes circumstances which he is bound for to confesse: he must obserue and expresse in his confession particulerly these seuen circumstaces.

The first is, of the person which doth finne, or with whome the finne is committed: whether the same be free, or single, or a virgine, or maried, or religiouse, or vowed, or inholy orders, or ioyned in confanguinity, or affinity.

The fecond circumstance is, of the of the act it felfe, which is donne contrary vnto the law of God, or against our neighbour: of what quarity the same is, whether great or smalle: whether it were much that was stolne, or litle: whether the person offended were of great importance or no.

The third circumstance is, of the place: which in three cases is to be confessed, that is, when a man hath robbed, or shed blood, or committed any coplete carnall act (although lawfell) in Church,

or in any facred place.

of the meanes which were vied for the performinge of the finne: whether it were done with proughing others to be inductive fame, or to cocurr there vinto, (when they were not so disposed of them relues:) or whether facred

Chap. 8 OF PENANCE. 29 facred things, or other prohibited meanes were ysed in the same.

a man pretended in sinning, as whe he stealeth weapons, to the ende that hee may kill, or killeth, that, he may steale, or commit adultery & likewise when he doth or speaketh any thing for to induce others to sinne, or for any other euil ende, or intention.

the manner in which he finned: if fecreatly, or publikely: with feandall of others: or with force & violence: as to robbe with assaulting: and other like manners which may

happen.

Itance is, of the time: as if it were forbidden under paine of excommunication, that at such time none should commit such a sinne: In this case

case a man were bound not onely to confesse the sinne: but also the

time of committing thereof.

Ypon the Holy-day, is not a circumstance necessary to bee confessed:
yet notwithstanding, when ypon
some notable day, as were Goodfriday, or Easter day, or at such time
as a mã doth receive of God, some
special benefit, a man should commit any enormous sinne: it semeth
more secure in such case, that this
circumstance of the time (which
so much aggravateth the sinne) be
vetered in Confession.

Of certaine cases wherein the Confession is void, & to be reiterated.

The first is, want of examination: when the Penitent knowing that he hath many sinnes and

and having beene long time from Confession, hath not first examined his conscience, nor vied any diligence to remember his sinnes. In this case, if the Confessor doe not supply the default of the Penitent: the Confession is voide. For it must needes be that he leave vntolde some sinne or other, which he cannot remember: which were assume, as if he left it of purpose.

2 Secondly, when the Penitent doth tel an vntrueth in Confession, in any matter of Mortall sinue.

mitteth of purpose to cofesse some Mortal sinne, or such as he deemed Mortal: For ishe did not esteeme it mortal, but after understood that it was Mortall, it were sufficient to Confesse that sinne alone, without repeating the whole Confession.

4 Fourthly, when the penitent hath

hath not firme purpose and determination to leave some Mortal sin, or the occasion of that sinne in the

which he finderh himselfe.

5 Fifthly, when the Penitent was fallen into some excommunication: & knowing it, did not first procure absolution from the same.

6 Sixthly, when the Confessor is an ignorant person, and the Penitent, not so sufficietly learned, that he can persectly confesse, and yet not withstanding hee knoweth the insufficiency of his Confessor, maliciously he choseth to Confesse to him. Because in this case, it is likely that there happen many errors, which have neede of greater cure.

7 Seauenthly, when the Confesfor could not give Absolution: eyther because he had not invisionion: or because he was notoriously Excommunicate, and not tollera-

ted

Chap. 9 OF PENANCE 33 ted by the Church, and the Penitent knewe thereof.

the Penitent is not onely bound to make his Confession a-newe: but for the iniury which he hath done vnto the Sacrament, by Confessing euelly: he hath comitted Sacriledg, and it is a most grieuous sinne.

HERE FOLLOWETH
the Examine vpon the Ten
Commaundements: in the which
are also comprehended all other
matters wherein a man may
finne Mortally.

Of the first Commandement: that is, of honoring God about all things.
Chap. 10.

Oncerning FAIT H: if he haue beleeved what soever the holy ROMAN Church beleeveth: or rather hath had some cotrary opinion:

If he have beene over-curious, in defining to fearth the matters of FAITH: and if he have doubted of any article of the fame.

If he have kept bookes, either of Heretickes, or for any other respect forbidden by the Church.

If knowing any man to be infecled with herefie, and incorrigible by other meanes, he have not detected him to whom he ought.

If he have learned the praiers, & other necessary things, which every Christia is bound for to know: as are the commundements of God, & the principal misteries of the faith.

If he have given credit vnto, or vsed any fort of superstition, enchauntments, decinings, either by himselfe, or by meanes of other.

If

Chap. 10 OF PENANCE

35

If he have procured by the way of lotts, for to finde out any theft, or to knowe any fecret thing.

If he have carried about him fuperstitious writings, for the having his health, or for other ende, or hath induced others to do the like.

If hee haue given credite vnto Dreames, or Southsayings, taking them as a rule of his actions.

If for too much presumption of the mercy of God, he hath committed any sin, or hath perseuered in euil, & deferred his amendment.

If in advertities hee hath had more confidence in creatures & in worldly helpes, than in God.

If for too much distrust of the mercy of God, he hath despaired of the amendment of life, or of the remission of his sinnes.

If hee have murmured against God, as though he were not just,

or blaming his prouidence.

If for feare or other humane refpect, he hath had minde to offend God, or not to doe that which he was bound for his fernice.

If hee haue curied or blasphemed God, or his Saintes, & other Creatures: expressing all the manners and sortes of those blasphemies which he hath spoken.

If he have exposed himselfe to any daunger of Mortall sinne, or taken delight of any sinne which hee hath donne in time before

past.

If hee haue perfecuted, or iniuried with wordes, Deuout Perfons: detracting vnto their good works, and beeing cause that they leave them: and in perticular, if he haue distinated or hindered any from entring into Religion. Chap. 11 OF PENANCE.

Of the second Commandement, of taking the name of God in vaine.

Chap. 11.

I F hee have sworne that which was false knowing it to be a lye, or doubting of the same, although it were in iest, or of a matter of small importance.

If hee have sworne to promise any lawfull thing, which afterward he hath not observed, or had not intention to performe it, at that time in which he did sweare.

If he have beene cause that any did sweare false, or not observe the lawfull oathe which he made.

If he have fworne in manner of curfing: as men are wonte to fay, if I doe not fuch a thing, lett fuch or fuch euell happen vnto me.

If he hath I worne to do any euil or any thing which was a fin:ornot to doe any thing which was good.

If

If in judgement he hath sworne false, or beeing asked by order of law, he hath not aunswered agreablely to the intentio of the Judge, or hath counsailed others for to doe the like. In which case not only he sinneth Mortally: but if there of solowed any harme of his neigh bour: he is bound to Restitution.

If hee haue had a custome of fwearing ofte, without consideration or care, to knowe whether it

were true or false.

If he have made a vow of doing any good thing, & hath not cared to performe it: or hath deferred oueimuch the execution thereof.

Ifhe haue made any vowe with

aminde of not fulfilling it.

If he have made a vowe of not doing ary good thing:or of doing any good thing for an cuell ende.

Chap. 12 OF PENANCE. 39
Of the third Commaundement, of
Sanctifying the Holy-Dayes.

#### Chap. 12.

I he have not observed the holy daies, but either done himselfe, or commaunded others to do such woorkes as are prohibited by the C H V R C H: or consented vnto those which doe the like.

If he have omitted to heare 2 whole M A S S E vpon the holy-daies commaunded, without law-full cause, or hath beene cause that others did leave the same.

If being present at MASSE vpon any holy-day commaunded, he hath beene for any notable time voluntarily distracted, by talking, laughing, or busying himselfe in impertinent thinges.

If hee haue not procured that those

those which bee under his charge doehcase Mass E upon the holy-daies.

If he have not gone to Confession at the least once a Y E A R E, or have not procured that others of his charge have donne the same.

If hee haue gone to Confession, without necessary examination of conscience, or without purpose of leaving any sinne, or for shame-fastnesse, or other humane respect, hath conceased any sinne: which is a most grieuous Sacriledge.

If every yeare at EASTER hee hath Received: and that with con-

uenient disposition.

If with a conscience or doubt of Mortall sinne, he hath Received or Ministred anye Sacrament of the Church.

If hee have fasted the LENT, VIGILS,&EMBER daies, beeing bound Chap. 12 OF PENANCE. 47 bound thereunto, and if on such dayes hee hath caten prohibited meates, or hath beene cause of others doing the same.

If for Gluttony he woulde not have regarded to doe against anye comaundement: or if he have eaten or druncke over largely, with notable detriment of his health: or if voluntarily he hath ben dronck.

If he have violated the Church with any carnall sinne, or with she-

ding of blood.

If he have incurred any excommunication: or whilest he was excommunicate, have receased any Sacrament, or bene present at the holy offices of the Church: or if he hath conversed with excommunicate persons, or such as were suspected of Heresy.

If he have done any iniury or irreverence vnto Images, Relickes,

#### Chap. 13 A TREATISE

or other facred thinges.

If being bound to say his office, he have omitted it, wholly, or any part therof: or in the faying of it bene voluntarily distracted.

If for flouth or negligence, he hath lefte vndone any good worke Into which he was bound.

Of the fourth Commaundement, of honouring Parentes.

Chap. 13.

F he haue borne litle reuerence L to his FATHER & MOTHER, despising them, or offending them with Decdes or iniurious Wordes.

If he have cursed his father or his mother, or detracted their good name, or dishonoured the in their absence.

If hee have not obeied his Parents, or Superiours, in iult matters and

OF PENANCF. Ch.1p.13 & fuch as might refult to notable detriment of the family, or of their owne soule.

If when his Parents have beene in necessity, he hath not succoured them, if it were in his power.

If deliberately hee haue desired their death, that he might have the inheritance, &c.

If he have not fufilled their Testamentes and Last-Willes after their death.

If he have loved his Parentes in fuch fort, that for their love, hee hath not cared to offend God.

If he haue not observed the just Lawes & Decres of nis superiours.

Ishehaue denasted or spoken euill of Superio ers, Ecclefiasticall, or Seculer, of RELIGIOUS persons, Priestes, Teachers, &c.

If hee have not succoured the Poore, if he could, especially in ex-

treamc

treame, or gricuous necessity, or if he haue beene sterne or cruell vnto them, intreating them sharply with wordes or decides.

If those which be FATHERS & MOTHERS, have cursed, or wished enill vnto their Children.

Also if they have brought them vp as they shoulde, teaching them their praiers & Christian Doctrine, and reprehending them, and correcting them, especially in matter of sinne, and occupying them in some honest exercise, to the ende they be not idle, & take some cuell course.

That which is said of Children, is understoode also of Servauntes, and other of the Family, of whom care is to be had, that they knowe thinges which be necessary, & obferue the Commanners of God, and of the Church.

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Chap. 14 OF PENANCE. 2

Of the fifth Commandement: Thou shalt not kill.

Chap. 14.

F hee have carried hatred towardes any person, desiring to be reuenged; and howe long hee hath staied therein.

If hee have defired any mannes death, or other great eucli & domage, as well in his bodye, as in good name, honor, temporali and spirituall goods.

If he have been angry with any person, with mind to doe him any harme, or to be revenged of him.

If contending with others, or in other fort, he hath striken, wounded, or killed: or commanuded, or consented vnto others to doe the same: or (beeing donne by others) appround it, or given aide, counsile, or sauour thereunto.

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If having offended others, hee hath refused to demaunde pardon, or reconciliation: or have not sufficiently satisfied for the offence.

If he have refused to pardon, or to remitte injuries to those which

haue offended him.

If for hatred hee have omitted for to speake vnto, or to salute others, although without hatred, yet with scandal of our Neighbor.

If in adverticles and misfortunes he have defired deather with fury and anger hath stroken and cursed himselve, or mentioned the divell.

If he have curfed others, either alive or dead: & with what intetio.

If he have forved discorde, or caused enmity betweene others:& what harme hath ensued thereof.

If for hatred or enuye, he hath been immoderately force for the good and prosperity of others as Chap. 13 OF FENANCE. 47 well Temporal as Spiritual, or hath reioiced at any harme or notable damage of others.

If for anger he hath offended others with iniurious and contume-

lious wordes.

If he have flattered others, prai-

fing them of any finful thing.

If with his cuell example, or countaile, or with praifing that which was euell, or reprehending that which was good, he hath bin cause that any man lefte any good worke which he had begunne: or if he haue induced him to any sinne, or to perseuerance therein.

If he have omitted for to correct and admonishe any person of any sinne when he coulde, & probablely hoped thereby the others

amendment.

If he have given receipt vnto out-lawes, and murderers, or with

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his

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48 Chap. 14 A TREATISE his counsaile and fauour, or otherwaics, affifted them.

If hee have spoken evell of his Neighbor, manifesting any tecreat fault of his forto discredit him, or

cause him other harme.

If he have stroken injuriously any Ecclesiastical Lor Re-LIGIOUS person, wherein also there is Excommunication.

Of the fixt & ninth Comundement. Thou shalt not commit Adultery. Thou shalt not desire thy Neighbours Wife.

Chap. 15.

T Fhee haue had dishonest & vn-A cleane thoughtes, & voluntarily hath staied and delighted therein.

If with deliberate mind he haue defired to finne with any Man, or Weman:

OF PENANCE. Chap. 15 Woman: which fin is of the fame kinde, of which the worke it selfe woulde be.

If with a libidinous entent hee hath behelde Woemen, or other

persons.

If he have spoken lascivious & dishonest wordes, with intention to finne, or to prouoke others vnto finne, and if he have hearde willinglye and with fenfuall delight fuch speeches.

If he have actually finned with any Woman: and of what quality: that is, whether a Virgin, or Married, or of Kindred, or Affinity.

If he have with any person fin-

ned against nature.

If he have finned with persons dedicated to God, either by holy Orders, or by Vowe, and if he him selfe had holy Orders, or Vone of Chastitic.

If

If he have touched vncleanelye brote beaftes.

If he have finned by himselfe, with any vncleannesse, and whether at that time he thought of any other person desiring the same: for in that case there be two gricuous Mortall sinnes.

If he have touched vnchastely himselfe, or others, or permitted the same.

If with defire of tinne he hath fent messages, letters, or presents, or hath beene a meane to induce others vnto sinne, or hath giuen counsaile or aide thereunto.

If he have gonne to any place, or passed therby, with enil intention, for to see Woemen, & to be delighted in the, where he must tel of the danngers of sinne, to the which he hath exposed himself, & of the occasios which he hath not avoided.

Chap.15 OF PENANCE. 51

If he have had pollution, either in fleepe, or being a-wake, whereunto hee hath given any cause, or afterwardes voluntarily taken delight and complacence therein.

If he have borne carnall love to any person, pursuing the same with desire of sinne, and how long sime he hath persevered therein: and if by his occasion such person have beene noted with any infamy; also divers a stes and sinnes which happen between persons which beare such love one to another.

Those which are Married, must examine themselves in particular, if in their minde, thinking of other Woemen, or with their intention, not making their ende the begetting of Children, but onely carnall delighte: or with extraordinarye touchings and meanes, they have committed any sinne against the De end

IF

end and honefly of MARRIAGE.

If he have read Bokes or Histories which were lascinious, or dishonest with sensial and carnal delight, or with daunger thereof.

Of the seattenth and tenth Commaundement.
Thou shalt not sleate.
Thou shalt not defire thy Neighbours goods.

### Chap.16.

Fhe have take any thing which he belonged vnto others, by deccipt, or violence: expressing the quantity of the Theste, as din particular, if he have taken any sacred thing, or out of any sacred place.

If he holde anye thing of anothers, without the content of the owner, & doth not reftere it prefently

Chap.16 OF PENANCE

fently if he be able.

If for not paiment of his debtes, (when hee is able) his creditours have fullained any damage.

If finding any thing he hath taken the same with mind to keepe it for himselfe: the like of those thinges which happen to come to his handes, which knowing that they belong to others, he hath not restored to whom he ought.

If in buying or felling, he hath vsed anie deccipte, either in the ware, or in the price, or in the mea-

fure, or in the waight.

If he have bought of those perfons which coulde not sell: as are Slaves, or Children under age.

If he have bought things that he knewe, or doubted to have beene stolen: or wittingly hath caten of any such thinges.

If only in respect of selling vpon

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### 14 A TREATISE Chap.16

trust, he hath solde for more than the just price: or hath bought for lesse than the just price, in respecte of paiment made before hande.

If he have had a determinate will to take or to retaine, any thing of other mens, if he could: Or also, if he have had a deliberate minde to gaine & encrease his wealth (as men vse to saye) by right, or by wronge.

If he have committed any forte of Usury, or made any viurarious contracte, or entered into any vniust trafficke, or partnershippe of merchandise.

If having wages, or pay for any Worke, or Office, he hath not donne it well and faithfully.

If he have defrauded servaunts, or worke-folkes of their hire: or deferred their paiment, to their hinderance.

#### Chap. 16 OF PENANCE. 55

If he have moved any fate in law against suffice, or if in suffices he hash vsed any fraude or decempte that he might prevaile.

If he have plaied at prohibited games: or if in gaming hee have vsed & wonne by deceipt, or hath plaied with persons which cannot alienate: as are, Children vnder age, and such-like.

If he have defrauded anye iust impost or tolles.

If he have committed anye Symony in what fort soeuer.

If he have defrauded the Church of that which was due, as are tubes and fuch like.

If by vnlawfull meanes & euill information, he have gotten anie thing which was not due vnto him, or hath vniutly hindered others from the obtaining of anye benefite or commoditie.

If he have gue any help, or coun faile, or, in what soeuer other manner, a-betted to such as have taken other mens goods: or (being able & bound thereunto) hath not discoucred or hindered any thest.

Of the eight Commanndement. Thou shalt not beare false Witnesse.

Chap. 17.

Firehaue borne any false witnesse in judgement, or out of judgement, or induced others to doe the like.

If he have spoken any vntrueth, with notable prejudice or hurte of his Neighbour.

If he have detrasted from the good name of others, imposing falfely upon them any sinne, or ex-

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Coap.17 OF PENANCE

aggerating their defectes.

If he have murmured in weighty matters, against another mans life and conversation, especially of quallified persons, as Prelates, Religious, & Women of good name.

If he have given care willinglye vnto detractions and murmurings

against others.

If he have disclosed any gricuous and secret sin of others, wherupon hath ensued infamy. Which although it were true, and not spoken with ensul intention, yet is the speaker bounde to restore agains the good name.

If he have vetered any secrete, which was committed vnto him, or which secretly he came to see, or heare, in which case a man is bounde to restore all dammages which afterward happen by such

reucaling.

If

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If he have rashelye indged the deedes, or speeches of his Neighbor, taking in cuit part that which might have bin well interpreted, and condemning him in his heart of Mortall sinne.

With intention to binde himfelfe, & afterward without lawful cause hath emitted to observe his promise, which is a Mortall sin, when the thing which is promised is notable, or when for want of performance of the promise, our Neighbor hath had any losse or damage.

Of

Chap. 18 OF PENANCE.

Of the sinne of Pride.

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Chap. 18.

F that good which hee hath, (whether it be of Minde, or of Body, or of Fortune) hee hath not acknowledged as of God, but pre-fumeth for to haue it of himselfe, by his proper industry, or, if hee thinke to haue it of God: yet pre-fumeth to haue it by reason of his owne merits, not giving to Goz the glory of all.

If he have reputed vainely that he hath any vertue which he hath not, or, to be that which he is not, or, more than that which he is: despising others as inferiour vnto himselfe.

If he have gloried in any thing which is Mortall sinne: as, for to have taken revenge, or to have com-

committed any other finne.

If to the ende that he might be esteemed and helde for a person of value, thee hath vaunted of anye good, or euel, which he hath done (whether truely, or falselye) with the intury of God, or of our neighbour.

If he have beene ambitious, defiring inordinately honours & dignities, &c. doing to that ende that

which he ought not.

If to the end that he may not be noted and helde of final accompt, or for feare of the speeches of men he doe that which he cught not, with scandall of his Neighbour: or neglecte to doe that which hee ought: as, to correcte and reprehende others: to conuerse with good persons: to goe to Consession, & to doe other Christian workes.

Chap. 18 OF PENANCE. 61

If he have stubbornly impugned the tructh: or, because he woulde not submitte himselfe, or seeme to be counced, if he hath obstinately desended his manifest errours, against his conscience.

If through arrogancye he hath despised others, doing any thing for their dishonour and despight.

If for haughtinesse and pride, he hath beene at excessive charge, in Apparell, Servauntes, Dyet, and other vanities, not convenient ynto his estate.

Of other Mortall-sinnes, heare is nothing saide: because enough hathbeene saide already in the COMMAVNDEMENTS.

Besides al that which hath beene declared aboue, those which have any special Office, Degree, or Exercise, must examine themselues Chap.18 A TREATISE

felues of the defectes and sinnes which in the like estates & Exercises maie particularly e happen, according white the obligation which enery one hath.

Of the third part of Penance, which is SATISFACTION.

### Chap. 19.

The third part of Penance, is Satisfaction: the which is nothing else but a full and entire paiment of that which a man doth owe for the sinnes he hath committed. For two cuells doth sinne bring with it. The one is the spot or fault: The other, is the Paine, or Punishement.

In Confession by vertue of the Bloude of Christwhichworketh in this Sacramet, we are cleansed Chap.19 OF PENANCE. sed from the spot or filthe, and the fault is forginen vs,& consequently we are deliuered from the euerlasting paine which was due vnto the Mortall-faulte. But because it doeth not alwaies happen, that when the fault is pardoned, there is withall released all the Temporal paine, but only the Eucrlasting: For the remedy hereof, Satisfaction serueth: which when it is not made in this life, it must of necessityc be made in the other, in the pains of Purgatory: which (as Saint A v G v s T I N Eaffirmeth) are so great, that they exceed all the torments which the holy MARTYRS haue suffered in this life.

Althefortes of Satisfa Sions are reduced vnto these three only. Fafting, or other corporal asperities: Almes and Praier, the which are correspondent vnto three good thinges

64 ATREATISE Chap.19

thinges of a man; that is, the goods of the Sovie, the goods of the Body, & Exterior goods. Wherefore with these three vertues, a madoth offer vnto God a perfecte Sacrifice of himselfe, and of all that is with in him. For by Almes he offereth his External goods: with Fasting, he maketh a Sacrifice of his proper Flesh: & with Praier, he offereth his spirit & mind vnto God.

Allo these three maners of Satis faction, are most convenient for to extirpate the three principal roots of al sins: which are concupiscence of the Flesh, against which scrueth Fasting: concupiscence of the Eies whereunto is opposite Almes: and pride of Life, for the remedy where of we are to yie Praier.

Also cuen as there bee three whome we offende by sinne, that is, God, our Neighbour, and our Selaes:

Selues: In like manner, Prater serueth for to pacify God: with Almes we make Satisfactio to our Neighbour: with Fasting we chastice our Selues.

And although this Satisfaction may be made two maner of wates: First, who the sinner voluntarily of his own deuotio doth any of these workes: Secondly, when the fame woorke is enjoyned him by the PRIEST in Confession. By both these waies maye Satisfaction be made for finnes committed. Yet nowithstanding farre greater and more fruitefull is the Satisfastion which is made for obediece of the Confessova, inrespect of the vertue of the SACRAMENT, whereofit is a part: then those Satisfactions which are made by proper Denotion. Besides, that such good workes as are donne voluntarily,

tarily, if a man be instate of Mortall sinne: neither then, nor after, when he returneth into grace, can availe him for to make satisfaction vnto God: but the workes which are enjoyed by the Confessor ovr, although they bee of no profite when they be donne in sin: yet notwichstanding, afterwarde when he returneth into grace, they be of great profit: and serve for the due Satisfaction for sinnes.

And albeit a man also may Satissie vnto God for the same punishement which is due for his sinnes, by meanes of the sauours & Induction CES of the Church, when they be taken as they ought, that is, in state of the Gracus of God; yet not withstanding hee ough not to neglect to helpe him selfe also with the aforesaid works of Satisfaction, as allicing his Body with

with Fasting, giuing Almes, and occupying himselse in holy Exercises of Praier and Meditation.

Finally all manner of scourges & chastisfements which Almighty God doth sende vs, as Infirmity, Pouerty, Persecutions, and other Tribulations of this life, (if a man take the with HVMILLTY & PATIENCE) are of great force, not only forto Satisfy for the Temporal paines due for our sins, but also for encrease of Grace and Merite.

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# WATREA

TISE OF CONFES-SION.

FOR SVCHE SPIRITVALL PERSONS AS FREQUENT THIS SACRAMENT

With a Meditation for the moste Holy Communion.

Of the profit of often Confession.

Chap. 1



OWE great is the neof Confession, & howe great profite it bringeth

vnto the Soules of the Faithfull, which with Denotion do frequent it: much better is proued by that which cuery one doth trie in him-

felfe

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selfe: than either can be exercised by Wordes, or declared in many Volumes. Wherefore Christ our Redeemer knowing very well the great necessity which we had of to holesome a medicine, woulde in the end of his Life, under the figure of washing his Apostles Feete, leane it vs, as it were in his last Testament, and by his example exhorte vs to vie the fame: & this not onely for remedye of Mortall finnes, but also of Veniall. For that was the meaning of the same our Lord, when he faide, He which is washed, needeth not but to washe his Feete: That is, the condition of our fraile nature beeing such that it cannot long maintain it selfe without some spotte of Veniall sinne at the least: it is not sufficient that a man haue by this Sacrament clenfed his Soul from the filth of Mor-

tall

Chap.1 OE CONFESSION tall sinnes: but it is necessary to the ende that he may maintaine it altogither pure, that from time to time he washe also the Feete of his affections from the dust of Veriell finnes. Now ealthough the authorityc of fo great a Master, who was the inflitutor of this Sacrament, ought of it selfe to suffice to mone vs to the frequenting thereof: yet notwith flanding Tindge it expedient amongest the many pro fites which doe resulte thereof in our Soules, to write heere a fewe, that these also may move vs for to in brace more willinglye, and to helpe our selues of so singular a benefite.

I First therefore a man which doth often Confesse, and confequently doth often examine his Conscience, is more secure, (because of the freshe memory which

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- he hath of his fins) to Confisse them all: and so to make his Confession sufficient & entire: wherefore he hath also greater securitie of the remission of his sinnes, & of the obtaining of the Grace of God.
- 2 Those which often doe Confesse, partly because theywere lately Confessed, or shortly after are to return to Confession: partly also because of the continual purpose which they have, and doe often also renue a Christian Life, and of not offending God: are more wary in keeping themselves from evell: more casily they rise againe, if they channe at any time to fall: and more stoutly they sight and resiste temptations.
- 3 By the frequenting of this Sacrament, a man doth alwaies obtaine greater light, not only for to knowe

Chap.1 OF CONFESSION 73 knowe his sinnes, be they never so little: whereas in a faire cloath, more easily are spied small spottes, thain that which is foul & stained: But also, for to knowe the rootes of them, which are his euell inclinations and passions: Wherefore when the cause of any infirmity is once founde out, more case is the cure thereof: & these persons now knowing themselues, knowe how more easilye to keepe themselues from the occasions of sinnes, and to maintaine their SPIRITVAL health.

The ofter a man doth Con-TESSE, so much the more through the vertue of the Sacrament, hee getteth alwaies greater grace. And by howe much more he increaseth in grace: so much the more capable doth he become, and more disposed to receive yet greater grace

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74 A TREATISE Chap. 1 in other Confessions which followe: whence oftentimes it proceedeth that a sinner often going to Confestion, for the number of acts which he doth of penance, encreateth to much the more in this versue, that after many Confessions he rifeth againe (as Saint THO-M As noteth) with greater grace & fernour of charity, than he had first before he falled.

5 By Confession, there is not onely obtained remission of finnes, but in great part also the releasing of the paines due vnto the same sinnes: And this as well by the vertue of the Sacrament, as for that lensible paine of sorrowe, &, of that confusion & shame, which cuery one bath in Confeshing his finnes. And it may happen that a mā so oft be Confessed, & receiue the Sacramentall Absolution, that

Chap. 1 OF CONFESSION. at the length (as faith S.T HOMAS in the fourth booke of Sentences.) There may remaine no paine at all

for to suffer in Purgatory.

6 To frequent this Sacrament, is a greathelpe, and gueth a great light vnto those which will make choise of an estate of life, wherein they maye more cafily bee faucd: And this, partly through the grace which fo oft is communicated vnto them, whereby they are made more capeable of the diume inspirations: partly through the light which the vnderstanding receaueth, by the which it may better knowe what is the will of God, & their greater good: Partly also for the Spirtuall strength which is giuen to the will, for the accepting of that which is inspired as better: and finally for the continual coursale and direction of the Confes-

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for,

75 ATREATISE Chap.1. for, by whom in the steede of God

they are gouerned.

7 He that frequenteth this Sacrament of Confession, is neither so ofte, nor so gricuously tempted of the Dinell. For enen as the Spi-. ders, doe not weatte their webbes, in the houses of riche persons, because they are often broken by fuch as continually sweeps them away: So in the Soules which are cleanfed by often Confession, the Dinel cannot at his pleasure frame or make the snares of his temptarions: but rather seeing that his decciptes are often disclosed vnto fuch as can applye remedy, & that he cannot escape without losse & confusion, in the ende, he runneth away: because (as Saint IFROME faith) Looke home the power & force of a Traitor, is brought to nothing, when the treason is renealed: so those Infernall .

Chap. 1 OF CONFESSION. Infernal Theenes doe runne awaye, when they perceive that they are discouered.

8 By howe much the more feldome a man is Confessed, so much the more doth he loofe remorfe of Conscience, & becommethinsenfible. In fuch fort, that those sinnes which are indeede grieuous and Mortall, doe sceme vnto him of no importance: Wherfore with great facility he committeth the: whereas contrariwife, those which often are Confessed, do get so great warincise and purity of Conscience, that they feele remorfe of neuer fo fmall finnes: which causeth that they abhorre all grieuous finnes,& not so easily fall into them.

9 Euen as those which seldome goe to Confellion, because they are ordinarily in state of sinne, doe neuer sinde peace, nor quiet, al-

though

78 ATREATISE Chap.r.

though they had all the consolations of the worlde: So on the contrary side, those which through the often vie of this Sacramer t, doe maintaine themselues in grace, although they suffer perhaps manie troubles of this life: Yet not withstanding by reason of the testimony of a good Conscience, they alwaies erioy an exceeding peace, contentment, and tranquilitye of minde.

deale with the Philition, and followe his precepts, doe line in good health, & the longer time. So those which often disconer the infirmities of their Conscience vnto their Spirituall Philition, and of him receive remedies and constailes, accerding vnto which they governe themselves: doe more easily conferue the health of grace, & more securely

Chap. 1 OF CONFESSION 79 fecurely eattains vnto euerlasting Saluation.

11 The houre of Death being so vncertaine, by reason of the sodaine and infinite chaunces, which we fee enery day doe happen vnto men: with a more secure Conscience, and with greater certainty of their Saluation, doc fuch goe out of this life, as are woonte often to be Confessed, they beeing alwaies prepared for to die: than those which having bin long time from Contession, and found vnprouided by death, either have not time to make it, or if they doe make it, yet knowe not what it availeth them, f ch Confession being made with sinall preparation, and often imes rather for necessity than for anye good defire. Wherefore concerning this pointe doth Saint A v-GVSTINE fay: Irany man when

he is in extremity of ficknesse, shall demaund the Sacrament of Confession, and shall receive the same, and so depart out of this world reconciled: I confesse vnto you that we will not denye him that which he demaundeth: yet doe we not presume that he departeth in good estate. He which whilest he is in health is reconciled, and doth Penance, & afterward continueth for to liue wel: this man gooth fecure out of this life: But he which at the latter ende is reconciled, and doth not Penance, whether he depart from hence fecure: Imy selfe am nothing secure: yet do I not say that he shall be damned, neither also doe Hay that hee shall be sauce. This I know e not, I prefume noi I pron ife not.

1: Finally all those great benefites & priviledges, which (as Saint

BLRNARD

Chap.1 OF CONFESSION 81 BERNARD writeth) Those perfons doe enioy, who forfaking the world, do retire themselues vnto a Religious life: are also communicated after a fort, vnto those which in the worlde frequenting the Sacramentes, doe leade a Spirituall life:that is, that a man, in this estate also liueth more purelye, falleth more rarely, rifeth more speedily, walketh more warely, is comforted more ordinarily, reposeth more quietly, dieth more confidently, is purged more quickly, is rewarded more aboundantly.

To this ende therefore, for the comfort of those denoute Soules, which defire to conferue thefelnes without spotte. I have made this briefe treatife, in manner of a SpirituallGlaffe, in the which from time to time they beholding them schies, maye more easilye descrip

their

their defectes, although neuer fo small: that they may atterward by

Chap.2 OF CONFISSION. 86 acte it felte of Confession. Fourthly, in the purpose and meanes of

#### PAGINATION ERROR

their Confeience. Secondly, in forrowe for their fins. To indy, in the acle of that day, whether he have with Thought, Worde, or Decede, offended

their defectes, although neuer fo finall: that they may afterward by Confession take them away and amende them: whereas the Spirituall persons which attend vnto puritye of life, and aspire vnto Chriflian perfection, ought with all diligence to keepe themselues, not only from Mortall finnes, from the which nowe by Gods Grace they are wonte to abitain but also from V niall finnes: And withall, to be be very carefull to bridle their paffions, to reforme their affections, and finally to remoue as much as they maye out of their Soules all manner of imperfection.

Those therfore, which are wont often to be Confessed, ought especially in source thinges to vie great diligence. First, in the examining of their Conscience. Secondly, in sortour fower for their sins. Thirdly, in the

acia

Chap.2 OF CONFESSION. 86 acte it selfe of Confession. Fourthly, in the purpose and meanes of their amendment.

Of the examining of Conference.

Chap. 2

ONCERNING the first, that is, the examination of Confcience: it helpeth very much for Spiritual profit, that enery Eucning before going to rell, a man collect himselfe a litle, & do soure things. First, that he give thankes vnto our Lord for the benefites received, & particularly of that day. Secondly, that he Pray for grace and light to knowe his errors & faultes. Third-Ive, that he examine his Confeience, running over all the actions of that day, whether he haue with Thought, Worde, or Decede, off nded 84 A TREATISE

Chap.2

remem-

ded God, or his Neighbour. Finally, if he finde himfelfe in anye thing culpable, that hee procure with repentance, and with a firme purpose of amendment, and Confession, to returne into Grace with

his divine Maiefly.

Beldes this also, when a man is to go to Confession, Iethim take a litle time, more or leffe, according to the time fince he was last confessed, and with greater diligence running ouer this examination following, let him gatherall his defeels & finnes which he hath committed in all that time. Whereunto will be no finall helpe for those which have no great memorye, to note cutry day in the examination which they make at night, fuch faultes as they shall finde: to the end, that when they are to goe to Confession, they maye the better

Chap.3 of confession. 58 remember themselves, & by lokeing vpon them somewhat before, make their Confession with more peace.

The manner of Examination of Conscience.

Ch.1p. 3.

Trst, let him examine him-L felfe about his last Confession, if he omited to Confesse any finne for forgetfulnesse, or malice.

If he have donne his Penance, and performed the counfailes and remedics prescribed him by his

Confessiour.

To-

Chap, 4.

F hee have had anye doubte or curiofny in matters of FAITH, or hath given credite to Dreames, South-fayings, or other Superflitions.

If he have had that memorye of God which he ought: particularly in the MORNING when he rifeth, and the EVINING when he goeth to rest: asking pardon of his sinnes, and commending himfelse with some PRAIER to his Maiesly.

If in his troi bles and necessities he hath I ad considence in GoD, and yeelded him thanks for the benefites received.

Chap.s of confession. 87

By Wordes.

Chap. s.

Hose that are bound to rehearse their Office, or other Praiers: if they have said them with due devotion and attention.

If he have named vainlye the name of God, or complained of him, and of his providence, when he was in advertity: and if he have spoken with small reverence of Saintes, and of Sacred thinges.

If he have sworne without reuerence or trueth, or necessitye: and what intention he hath had in swearing.

If in anye accident concerning the honor of God he have omitted for any humane respecte to say and speake that which was agreeable

By

Chap.6 A TREATISE 88 to his glorye: especiallye at such time as he coulde, and was bound to doe it.

If hee haue made any Vovve which he hath not observed.

By Deedes.

Chip. 6

Fon the Holy-daies he hath at-Lended with particular care vnto Deuotion, and to the honour of God: and particularly eif he have heard Masse, and procured that fuch as are vnder his charge, haue allo heard the fame.

If vpon the Holy-daies commaunded he hath labored, or causedothers for to labour, or to doe any forbidden worke.

Chap.7 of confession. 89

Ishe haue kept the Vigits, & observed duely the Fastes of the CHURCH.

If in respecte of his health, or of any other thing, he hath vied anye superstition.

Towardeshis Neighbour. And first by Thought.

Chap. 7

The haue beene ready to thinke Leuill of others, and if in matters ofimportance, he haue made any rashe iudgement.

If he haue borne hatred or ran-

cour towardes any.

If hee haue desired death, or other harme, or hath had a minde to doe any displeasure to any man.

If he have enuied others, beeing forye for their good, or reioycing at their euell.

If hee have had any disordered affection, or sensuall, or carnal love towardes any person.

By Wordes.

Casp. 8

Fhe have murmured, or detracted the good name of others, or falfly, or not with right intention, hath spoken cuill of others, or reuealed their secret sinnes.

If hee have spoken cuill of his Prelates and Princes, and murmu-red against them.

If nee have given eare vnto others which did murmur, or speake of vnlawfull thinges, beeing cause with his narkening, that they went on in such speeches.

If hee haue omitted to vse due correction to his Neighbour, when he was bounde & able to performe the same.

## Chap. 8 OF CONFESSION. 91

If he have spoken vntruethes, or with prejudice of others, exaggerated matters more than they were.

If hee haue spoken iniurious wordes, or mocked, or scoffed, or cursed others: or wished anie harme to his Neighbours, either aliue or dead.

Those which are Parentes, or Rulers of Families, if they have cursed or wished any cuell to their Children, or others of the Family, or if they have not reprehended them when it was convenient, nor procured to make them Learne whatsocuer a Christian ought to knowe.

If he have flattered others, or given them evill counfaile, provoking them to evill, or hindering them from that which is good, or in anye other fort causing them to

F

bc

bee disolute, or to committe anye finne.

If he have spoken of such things as are lascinious or unseemely: and if heerein hee have given anye e-uill edification, or scandall to his Neighbour.

By Deedes.

Chap. 9

F he have beene disobedient to his Father, or Mother, or Superiours, & have not caried them that respecte and honour which is due.

Those which have a Family, if they have behaved themselves euill towardes the persons thereof: or neglected to correcte them, in thinges Chap.9 OF CONFESSION. 93 thinges which concerne the offence of G o D, and the hurte of their foules.

If he have suffered himselfe to be overcome with choller: and if he have donne, or caused any euill to others.

If he have taken, or vsurped any thing of others, or reteined the hire of others, or broken lawfull promises.

If in buying or selling he have vsed fraude and deceit: or in other fort damnified his Neighbour in Temporall thinges.

If hee haue omitted to give Almes, and to succour the poore: according to his ability.

If for anye feare, or humane refpecte, he have lefte undonne arie worke appertaining to the glorie of God, his Owne, or his Neighbours Saluation.

F2 Towards

94 ATREATISE Chap. 1 •
Towardes himselfe. And first
by Thought.

Chap. 10.

F he have esteemed himselfe of more worth, or goodnesse than others, for any inward or outward goods, which he thinketh he hath: taking therein vaine-glory, & defiring to bee for that cause more esteemed than others, or commended.

If he have lingered in idle, vain, or ambitious thoughts, taking ther in delight: or defired inordinately Honours, Riches, Dignities, &c.

Concerning Chastity: if he have had temptations of the stellhe, or any enil desire, or vnclean thoughts, in which he hath staied, or taken delight, not presently rejecting them.

By

Chap.11 OF CONFESSION. 95

By Wordes.

Ch.1p. 11.

I he have willinglye spoken of himselfe, & of his own affaires, amplifying, or praising the same.

Of idle iesting, or vnscemelye

talking.

If for anye impatience, or defpaire, he hath called on the dinell, or wished any harme to himselfe.

By Deedes.

Chap. 12.

I F with beholding, or toucing, or by other way, he have given occasion of anye temptation: or if he have donne any other sinne against Christian Modesty.

 $\mathbf{F}_3$ 

If

If he have given occasion vnto any nightly illusion, or taken anye

delight or liking therein.

Those which are younge, and especially Women: if they have vsed superfluous dresses for vanitie, or with intention of pleasing others.

If in eating or drinking he have made any excelle: or defired exquifite things, vfing our much folicitudes to fatisfy herein rather his fense than his necessity.

Of the loss of T i M E, or euell spending thereof in valawfull Games, and other inconvenient

pastimes.

If he have converfed with dissolute persons, which provoke him to evell: or if hee have entered into anye occcasion or danger of sinne.

If he haue reade lascinious, or pro-

Chap.12 OF CONFESSION. 97 prohibited BOOKES.

Besides all the aforesaid things: such as haue Offices, or particular degrees and exercises, must examine themselves of the defaultes which therein are wonte to happen, according to the obligation of everie one.

Finallye concerning this EX-AMEN, it is expedient to admonishe this one thing: that when a man hath E x A M I N E Dhimfelfe, it is not necessarye afterwarde, neither ought he when he C o N F E S S E T H, to discourse through all these points: but it suffiseth to accuse himselfe onely of those, whereof in his Examining he found himselfe faulty. For it is not meant by this E X A M E N, to make mens Consciences become scrupulous, but only to set down that which may scrue for al:

F4 although

althought it is certaine that in many of these pointes all persons are not wonte to offende.

Of the sorrowe for Sinnes.

Chap. 13.

Frer that thou hast examined A thy selfe: making reflection on those sinnes which thy Conscience is a witnesse of against thee: First thou shalt conceiue thereof a confusion of thy selfe: Considering thy final amendment and spiritual profite, whereas going so ofte to Confession, notwithstanding thou neuer wantest matter to Confesse, but rather alwaies findest in thy selfe the very same desectes. For which cause thou hast great cause to feare, that thou goest not with that forrowe and effectual purpose which

which were convenient, but rather for a certaine custome: Wherfore thou regarding so little thy amendment: it is to be feared, that God will withdrawe fro thee his grace, and it shall be saied vnto thee: Because thou are lukewarme, I will beginne to vomit thee forth.

Then Considering the greate bonde thou hast towarde the Diuine goodnesse, and howe much thy most louing Redeemer, hath donne and suffered for to drawe thee to his loue, & to the observation of his holy Comaundements: seeing howe thou does thus render him cuill for good: thou shalt conceive forrowe of thy so great malice and ingratitude: & humbly asking pardon, thou shalt desire him, that he will voutsafe with his Heavenly grace to reforme thy affections and evil inclinations: that

F<sub>5</sub> for

for the time to come thou maiest no more offend him.

Finally thou shalt make a sirme purpose to amend thy life, asking of his Divine Maiestye Grace and helpe for that essecte.

Of Confession.

Chap. 14

**`**;>

HEN thou goest to Confession, consider that when soeuer thou goest to receive this Sacrament, thou goest to washe thy selfe in the Bloode of Christ our Sauiour, the vertue whereof worketh in the Sacrament, whereof worketh in the Sacrament, thou egreat reverence & thankes-giving thou oughtest to goe to receive such a Medicine, which so deerely cost

Chap. 14 OF CONFESSION. 101 cost him who made it for thee.

Then in Confession it selfe thou shalt indeuour to observe three thinges.

First: to Confesse intirely all thy sinnes which thou doest remember, and of which thy Conscience hath remorse. Explicating with all the kindes of them, the number, and the necessary circumstances, as much as possibly thou canst.

Secondlye, to procure a plainnesse and clearenesse in speaking,
which may proceede from an ernest desire of beeing well understoode, to the ende that thou maiest be the better holpen and direeted by thy Ghostly FaThe R: Wheras the Scripture saieth: Qui abscondit sector sua non
dirigetur. Who hideth his offences, shall not be directed. Thou
must therefore tell them sincerelye

not

## 102 A TREATISE Chap.14

not hiding, not excusing, nor diminishing any thing: without superfluous wordes, or telling of stories, which make not to the matter: & much lesse telling the sinnes of others, but accusing thy selfe alone.

Thirdly thou must goe to Confession, with preparation not onlie to receive the Penance, & to make such Satisfaction as thy Confessor shall entoine thee: but also to admitte all the adusses and remedies which for thy sinnes, and greater Spirituall good shall be given thee by the same. For all in vaine doth a sicke person epen his infirmities to the Phisition, is afterward he resulte to take the Medicines, and to observe the orders & rules which the Phisition hath prescribed.

Of the purpose and meanes of Amendment.

#### Chap. 15

A Fren thou hast made thy Confession, thou must procure to observe three thinges.

The first is', presently to perfourme the Penance enioined, renewing thy purpose of abstaining from those sinnes which thou hast Confessed, and from all others: & of avoiding the occasions of the same.

The second is, that thou take such meanes, as may helpe thee for thy amendment: having particular regard of some defectes which thou thinkest are the cause & roote of all the rest, & procuring to arme thy selfe against the same.

The

#### 104 A TREATISE Chap.15

or imperfection, are either generall or particular. Amongest those which are generall, the first is: a firme resolution not to committe anye more the same sinne; which purpose thou must often renue, especially in the MORNING, and when socuer it happneth that thou fall into the same.

2 It will helpe much, to flye the occasions, which are wonte to induce vnto the same sin: as sportes, enill-companye, familiaritye with suspected persons, curiosity in beholding or hearing, and ouermuch talke: for it is written, that Deathe entereth in by the Windowes.

3 It availeth also much, diligentlye for to resiste at the verye beginning of the temptations, driuing awaye from thee the sparke

of

of the eucli thought, before it enter and fet fire on thy HEART. Which a man mave doe by prefent recourse vnto PRAIER, or by naming the most Holyename of IESVS, or by signing himselfe with his Holye SIGNE, or by present setting before his cies the pittifull figure of CHRIST on the CROSSE, Wounded and peirsed for the punishement of our sinnes.

4 Verye profitable also for the conserving of the purpose of not offending God, is the often hearing of the Worde of God, and reading of good Bookes, & auoiding to read euil & vaine or lascitious Bookes: For the Worde of God collecteth the Heart, mitigateth Passions, and filleth our Willy with good and Holy desires.

5 To

#### 106 A TREATISE (hap.15

5 To the same ende helpeth also to goe alwaies in the presence of god, as of a witnes of our thoughts and operations, of whom after we

are to be judged.

6 When any person feeleth anye rebellion of the fleshe: very prositable it is to vse the body with ausserity, as well in Sleeping, Eating, Drincking, and Cloathing, as in other thinges which might be pleasing thereunto. For whereas the fleshe is a nourisher and kindler of al disordered Passions: howe much the more weake and feeble it shall be: so much the more feeble and fainte will the Passions bee also, which from thence shall proceed.

7 It is a very great remedye also for to shunne idlenesse, which is the fountaine & foode of all vices, alwaies procuring to haue some honest exercise of minde or body,

that

Chap.15 OF CONFESSION. 107

that the Dinell maye never finde

place in the foule.

8 Much also helpeth heereunto, the consideration of such thinges, as may induce a man vnto seare: as of Death, of the finall Iudgement, and of the paines Euerlasting, prepared for sinners. Or the consideration of the benefits of God, and of his Diuine promises, for to stirre vs vp vnto his loue, and to the hattred of all that which is offensive to his Diuine goodnesse.

9 Finally a most essectuall remedie is to frequent the vse of the most holy Sacraments of Confession and Communion. For (as the Apostle faith) the principall remedie against sinne, is the grace of God, which by these Sacraments is obtained: besides that they be instituted by Christ our Sauiour, as certaine Heauenly medicines, not on-

## Chap.15 of Confession. 108

ly for to deliuer vs from sinnes: but allo for to heale our disordered affections, to suppresse our passions, to remedy our weakenelie; and finally, as certaine kincless of love, whereby our WILL beeing inflamed, maye more casilye relist our euill inclinations, and ouercome all the temptations of the Worlde, the Eesshe and the Divell.

Besides all these there bee also other remedies more particular & proper for cuerye defecte, which maye be vsed and applied according to the counsaile of the Confessour. And both these and the other also ought to bee admitted with great courage and perseuerance, & with a sure hope of victory, grounded on the helpe & grace of Christ our Lord.

The third and last thing which a man ought to observe after Confession

Chap. 15 OF CONFESSION. 109 fession (because it is written) that it is not sufficient to forfake enell, but it is necessaryealso for to doe good:) is, for to vic all manner of diligence for the recompence of finnes which we have committed in the time palt, with newe fernices and fernour: and to procure by the memory of the euills committed, to become enery daye more humble and feruent in the exercise ofgood Workes: occupying our selues not onelie in workes of Penance, and of Deuotion, but more particularly in the workes of Charity, & mercy towards our Neighbour. For as it is written, They which shall vse mercy, shall also finde mercye before

Almightyc God.

# MEDITA-

TION FOR THE HOLIE COMMUNION.

THE PREPARATION FOR the Meditation.

HEREAS fuch is the excellency of the Sacrament of the Body and BLOOD of our LORD, that if thou hadelt all the purity of Angels, and the holinesse of Saint IOHN BAPTIST: thou shouldest notwithstanding in no sorte bee worthy to receive it: for this cause in that wherein humaine frailtye doth faile (whereas our Lord will so have it, and so commaundeth) thou shalt runne vnto the helpe of his grace, asking him a great hun-

ger and burning desire of this holy Meate, and that with a most profound humilitye & renerence thou maiest approach to this Sacrament, to the ende that it may worke in thee those effectes, which it wieth to cause in the worthy receivers.

Pointes for the Meditation.

thou art inuited of our Lord, that thou maiest be made worthy to sit in the company of the Angels at his Table, by those most louing wordes: Venite, comedit: Panem meum, & bibite vinum quod miscui vobis. Comedite amici, - bibite, inebriamini carissimi. Come, cate my Breade, and drinke the Wine, which I have mingled for you. Eate O my frindes, and drinke, and fill your selues O my decrest.

2 Con-

2 Consider how pretiouse a meat this is, and howe dainty a banquet, to the which our Lord inviteth thee, that thou maiest be fed therwith. And verilie it is no other, but thy very Lord & God, which was made man for thee: and thou a creature so weake, and full of all malice & filth, goest for to receive thy Creatour and Maker, that infinite power, and soueraigne beuty: thou miscrable man, goest to receine that God which having created thee according to his owne Image, & afterward, for the great loue he beareth thee, hauing taken vpon him thy nature and likeneffe, defireth to come and dwell with thee, that thou maiest bee vnited vnto him, in such fort that thou maiest become one selfc-same thing with him. And if that good ZACHEVS esteemed himselfe

happy

him within my Soule!

happy, onely because he might see Christ: what selicitive is that of a Soule, that shee maye when shee pleaseth converse with her God, speake vnto him sace to sace, and harbour him in her very breast!

3 But on the other-fide if Saint IOHN BAPTIST fanctified in his Mothers wembe, and chosen of God for his fore-runner, thought not himselfe woorthy to touche Christ, nor to loose the latchet of his shoes: howe shall I vncleane sinner presume to touche him, and to receive him in my house!

A If Saint PETER prince of the Apolles, reputed himselfe vn worthy that Christ should remaine in his shippe, saying: Exiame, quia homo peccator sum Domine: Depart from me O Lord, for I am a sinner: What shall I a miserable wretche say, and howe shall I presume to approche

7 If for to eate the Loaues of Proposition were necessary so great purity and cleanenesse (as saved ACHIMFLECH the high priess to DAVID) Si mundi sunt pueri, mancent: What shall I doe, a filthy sinner, howe shall strame to eate with my vncleane mouthe, the Breade of Angella.

of Angells!

Lambe which was a figure of this Diuine Sacrament, it was necessary for to eate it with wilde Lettice, with Vnleauened Bread, and with the Loines girded, and so many other obscruations which the holie Scripture setteth downe: how shall presume to drave neere for to eate the true Lambe without spot, which is the Sonne of God, with out having sorrowe for my sinnes,

and

and without procuring to be free from the leauen & malice of sin, & knowing my selfe to be so far from that purity which is required for to receiue this most divine Sacramet!

7 If Oza the Priest only because he touched the Arke of the Testament, not with fuch reuerence as he ought, was punished by God so feuerely with sodaine death: howe much more iustly ought I to feare, who not only go to touch the arke of the testamet, but the most divine Body of Christ our Lorde, the true Arke, in whom are laide vp all the treasures of the wisedome of God.

8 If the Bethfamites were also punished so seuerelye by God, with the death of fifty thousand of them onely because they had beholden curiously & without reuerence the Arke of the Testament: how much greater reason have I of seare to

come

come to this Divine Sacrament, which I must not only behold, but touche also, and receive within my Soulet

9 After this, reflecting thy eics vpon thy selfe, see a little what life thou halt lead, and confider howe ofte thou half made more account of a point of honour or credit of a little chaffe of worldly i tereft, & of the dirte of carnal de ights, than of the grace & fiindship of God, of the glory & bliffe cuerlasting abou boarest the name of a Christian, but thy workes were indede rather of a Dinell: wherefore thy life hath bin rather after the maner of those infernall ministers, which making shewe of worthiping Christ, saide vnto him: Aue Kex Indeorum: And on the other-side spatt in his face, and buffeted him.

10 Thou therefore being such a  $G_2$ one

one, with what face wilt thou come to this Sacred Table, & prefame to bring into thy House that mirror of infinite purity & cleanenesse, and to lodge the cuerlasting Worde Incarnate in that House which hath beene a harbour of beastes, and a neest of serpents.

11 On the other-fide, although thou knowe thy selfe thus miserable, and vnworthy of all good: yet must thou not for all this refraine, but with greater confidence repaire vnto thy God: Confidering that that Lord which with so great & louing kindnesse inviteth thee, is the very same which transled in this worlde, and holdeth the same Doctrine nowe in Heauen, which he taught here in Earth: & beareth vs the same loue, & the same care, and desire which heere belowe he had for to faue finners.. He therefore

FOR COMMUNION. fore faide when he was amongest vs. Those that are in health hauc no need of the Paisition, but those which are ficke. And in like manner. I am come not to cal the iust, but those which are sinners. And in another place: Come vnto me all you which labour & are burdened, and I will refreshe you: So good also is this Lord, that he neuer reiccted any Sinner, or Weakeling, which was desirous to come vnto him. Wherefore hee refused not MARY MAGDALEN, northe Leper, nor the Woman which by touching him, was cured of the fluxe of blood: yea rather, as we reade, al the blind, lame, & other diseased persons sought to go vnto christ. & to touche him: for out of him there issued a vertue which healed all.

12 Then, Omy Lord God, Iam infirme, & weake, I haue great  $G_3$ nccde

neede for to come vnto thee my true Philition: if I be a sinner I must go & feek out him which may justi fie me: if I be full of disordered passions, & grieucusly loaden with the weight of my fins: to who should I runne for ease, but vnto thee, who only canst & wilt helpe me! Farre greater are my finnes than those of MARY MAGDALEN: a more vgly Leper I am, than he which came vnto thee: and in my foule I suffer another manner of fluxe, and farre more dangerous than that Woman. Iam also blind when I see not thee my true light: I am lame when I walke not with paces of loue towards thee: I am maimed, whe I cx ercise not my selfe in good works, & doe not helpe my Neighbours as I ought. And therefore althese my necessities and infirmities, doe force me to run vnto thee for helpe and

and remedye having confidence in thy goodnesse, that as thou didst not rejecte them, so thou wilt not reject me: because thou saidst with thy most holy Mouth: That those which come vnto thee, thou wilt neuer cast forth.

#### The Praier.

fweete Lord, that holy Prophet, assonished at thy great goodnesse, and at thy exceding love which thou bearest towardes man spoke those wordes: Quidest homo quia magnificas eum, aut quid apponis erga eum cor tuum: What am IO my God, of what worth or merite, that thou the most blessed & most G4 glori-

glorious God, who hast no neede ofme, nor of anye thing of mine, Shoulde It have me in fuch estimation, & procure in all manner poffible to exalt me and magnifie me, & communicate thy felfe, & what foeuer is thine fo liberallye vnto me! What am I but a little dust and ashes! And if I will compare my selfe vnto the height of thy Godhead, I shal viterly fail in my fight, & knowe my felfe altogither to be nothing. And yet not with standing behold thou incline st the heavens, and voutfafest to come vnto me, to repaire the ruines of my Soule, and to washe awaye, not with the water of the Red-Sca, but with thy owne Blood, my filthinesse: & to fatisfy my deadly hunger, not with the Manna of the defert, but with thy owne supersubstantiall & most Divine sleshe. If that good Centurion,

rion, whose faith thou preferredst before all Ifraell, understanding that thou wert comming vnto him thought not himselfe worthy that thou shouldest come neere vnto his house: and thy holy Forerunner which was fanctified before hee was borne, & then whom amongst all men there was not a greater, when hee fawe thee come vnto him, did prostrate himselfe with so great humility at thy feete, faying: Tuvenis adme! How much more I miserable wretche, all borne in finne, and of so many scuerall ingratitudes and offences towardes thee, as have beene thy benefites towardes me, which I have repaied with fo vnworthy exchange: I which for my wickednesse am not worthy to lifte vp my eics vnto Heaven, nor that the earth should vpholde me: and if thou wouldest

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enterinto judgement with me, all the paines of this, and of the other life, were not sufficient for to punishe the thousand part of my demerites, thou comming with so great love and gentlenesse vnto me: ought to prostrate my selfe vnto to the earth: yea, if it were possible to lay my selfe vnder the earth, & with farre greater reason and manualle, crye out, Domine tu venis ad me! O Lord dol'thou come to mee! I am not worthy that thou enter into my House, but speake

but one only Worde,&
my Soule shall
be fafe.

